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WYOMING: THE LAST OF THE WEST

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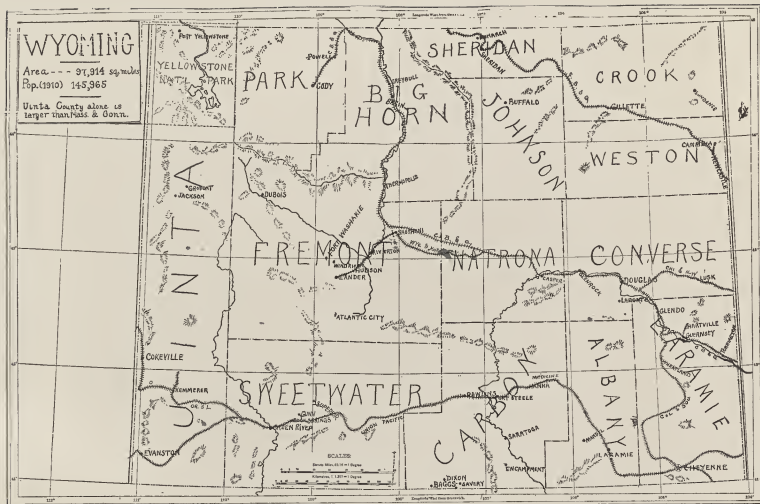


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WYOMING

Area --- 97,914 sq. miles
Pop. (1910) 145,965

Uinta County alone is
larger than Mass. & Conn.





Indian Group in Front of Log Church

WYOMING: THE LAST OF THE WEST

WYOMING is the last of the "West." Comparatively, its borders have scarcely been crossed; its resources have hardly been touched. Potentially, it is on a par with the richest states of the Union. It offers the finest of possibilities both minnerally and agriculturally. It possesses the most extensive bituminous and lignite coal fields in the world. Oil has recently been found in abundant quantity. Its towering mountains assure the water supply for future irrigation projects. The whole needs but the intelligence of man together with the investment of capital, and Wyoming, with its broadening plains and inspiring mountains, will take its place in the front rank of wealth-producing states.

Wyoming is the last of the "West." Here mingle the "old timer" and the "honyoker." Here blend the elements of irreligion with all the material advantages of civilization. Inland, far from the railroads, home-seekers are settling, though a large percentage of the people who come to this country come not to make homes but to make money. Subsequently, circumstances as much as choice determine the matter of permanent residence. Yet however selfish may be the motive of the western settler he is a benefactor. In his new undertaking he gives up most that is necessary to comfort. Fine schools, well organized churches, all the refining advantages of the more thickly settled communities, are the price he pays for the privilege, at least in the beginning, of a struggle to make a living. What he does

succeed in making for the first five or ten years goes into the coffers of the East. As he waits for the irrigation project to be perfected, and in the meantime despairingly faces the drought that will not permit his crops to grow, or the "chinook" that takes the substance from them when they have reached maturity; as, with his band of sheep or herd of cattle, he faces the icy blasts of a merciless winter with its discouragingly heavy tax upon meagre resources, is it any wonder that his heart becomes hard and life hopeless? This is not a picture of all, but it is truly descriptive of many. Among them are the children of the Church. They need her comforting ways and sympathetic ministrations to keep their hearts tender and their eyes uplifted. But they sometimes feel that they are regarded as "bum lambs."

And what, you ask, is a "bum lamb"?

THE STORY OF THE BUM LAMB

On the cover of this pamphlet is a reproduction of a painting by Bill Gollings, the "cowboy artist" of Wyoming. The picture tells to those familiar with the sheep-country a pitiful tale,—that of the "bum" lamb. When lambing time comes there are often to be found mothers that will not acknowledge their offspring. The deserted lambs, weak from hunger, and bleating for warmth and care, are to be seen struggling along after the flock. Others there are whose lambs die soon after birth, and these may be heard mourning for their little ones. Now in order to equalize things and satisfy both the lambless mothers and the motherless lambs the skin is taken from the dead lamb and tied upon the deserted one. Thus the mother of the dead lamb, who distinguishes her offspring for the first nine days by the sense of smell only, is often deceived; the "bum" lamb is adopted and its life preserved.

In the story of the "bum" lamb there is a parable. It may be said to represent the children of the Church in this western country, to care for whom the Church is making no adequate effort. To an extent this is what happened in the Middle States. Only by the expenditure of large sums of money and the enthusiastic and persevering labors of an adequate body of men can this be averted in the Western States to-day.

THE WORK

DURING the past year twenty-two clergymen and fifteen paid lay helpers have been employed in ministering to the fifty-eight congregations, not to mention the numerous unorganized gatherings here and there, within the 97,914 square miles that make up the state of Wyoming. The work naturally falls under three heads.

I. THE INDIANS The Wind River, or Shoshone Indian Reservation, is one of the most beautifully situated spots in Wyoming and furnishes a dwelling place for nine hundred Arapaho and as many more Shoshone Indians.

Work among the Shoshones has been carried on by the Rev. John Roberts from the days when General Grant turned over the religious work on the Reservation to our Church. Mr. Roberts began as the superintendent of the Government School, but left it to build our own Church School for Shoshone girls, and to carry on a general evangelical mission to both tribes and among the encircling whites, so that now eight churches are the result of his labors.

Respecting the work among the Arapahoes Mr. Roberts himself has recently written:

Great interest is taken by the Arapahoes in the new Mission about to be established among them by the bishop in Yellow Calf's camp. The Mission will occupy a central position in the Little Wind River valley. The site, which includes a tract of forty acres of good farming land, was purchased and given to the bishop by a lady who has been engaged in missionary work among the Indians on this reservation all summer, and who is now in the East raising funds to provide the necessary buildings and plant. The Arapahoes are physically and mentally a very fine type of Indians. Physically they are larger and taller than any other tribe. Mentally they are the peers of any primitive people.



"Our Father's House" on an Indian Reservation

Since the early eighties they have been under Christian instruction. They are now practically all Christians. Nearly all the younger generation have attended for several years one or other of the schools on the reservation. They have the Gospel of St. Luke in their own language, translated by one of their own young men. Nearly the whole of the Prayer Book is translated, as well as catechisms and service books.

At the recent Church Conference held by the Bishop for them, all the Arapahoe speakers were chosen young men who had farms and had built homes for themselves on the prairie. They spoke well and forcibly on the subjects assigned them, on their duty toward God and their duty toward their neighbors. Each one emphasized the duty of home building as a sign of and an aid to true Christian life.

II. THE WHITE PEOPLE This work is varied in character, from the more elaborate work in the centers of larger population, to that among the scattered ranchmen, farmers and miners, of which last there are many in the coal and mineral fields of the state.

In carrying on the work among the ranchmen and farmers, the minister will, with team or on horseback, hold services at the larger ranches and in the scattered school houses. Seldom is there absence of a cordial welcome. When the occasion permits people will gather from far and near to attend these services. A country dance will often follow the service, or, as it frequently happens, the minister will have to clean up the hall for Sunday service after a late Saturday night dance; but these situations present little aspect of inconsistency to the westerner, though they often distress the newcomer.

Perhaps no more worthy work can be found in the Church than that carried on at points far removed from the railroad, such as Buffalo, Sundance, Dixon,

Jackson Hole and Saratoga, which points are from forty to ninety miles from the nearest railway. Yet at these stations, manned as they are by as courageous men as the Church has produced, the work goes on apace.



St. James' Church, Kemmerer



CHURCH OF OUR SAVIOUR, HARTVILLE

During the last four years the Church's buildings have increased from forty-four to sixty-five; and this, to a large extent, by self-help. There are very few instances in which the people themselves have not raised at least half of the necessary amount. For their number and their means the people of the West give generously. They are worthy of being helped because they make earnest effort to help themselves.

III. INSTITUTIONAL WORK In the larger centers the Church is endeavoring to do the work that naturally presents itself in communities with a population of from five to twelve thousand. In Cheyenne the people have built an ideal parish house, which in addition to other work is housing a club of three hundred young men; in Sheridan the basement of the church is being used as a gymnasium. In fact there is no place where the need is great that the Church fails to make a practical use of such equipment as she possesses. However small the building may be it is usually constructed, for the sake of economy and efficiency, with a thoroughly finished basement, which becomes the meeting-place of guilds and associations for both young and old.

Because the larger institution is one of the means whereby the Church performs its mission and at the same time commends itself to those among whom and for whom it labors, this factor has not been overlooked in Wyoming. The Church has established a home for children at Laramie and a hospital at Lander. Both institutions are sorely needed. Already their capacity is taxed practically to the limit. To fulfill their mission they must shortly be extended both in size of buildings and in scope of work.

We trust that this description of one of the most interesting works in the Church to-day may heartily commend itself to those children who enjoy the fullness of Her blessing in service and ministration where for decades She has faithfully tended the flock.

STATISTICS

THE STAFF:

Clergy (including Bishops)	23
Paid Lay Workers	15

THE WORK:

Parishes (4) and Missions	58
Communicants	2,045
Sunday School teachers and scholars . . .	1,922
Baptisms	414
Confirmations	244

THE GIFTS:

Appropriation from the Board of Missions	\$9,070
Specials through the Board	\$5,000
Apportionment	\$1,401
Paid on apportionment	\$1,492
Paid to district missions	\$728
Total contributions within the district . .	\$24,500

This pamphlet may be obtained from The Literature Department, Board of Missions, 281 Fourth Avenue, New York. Ask for No. 1208.

All offerings for Missions should be sent to Mr. George Gordon King, Treasurer, Church Mission House, 281 Fourth Avenue, New York.